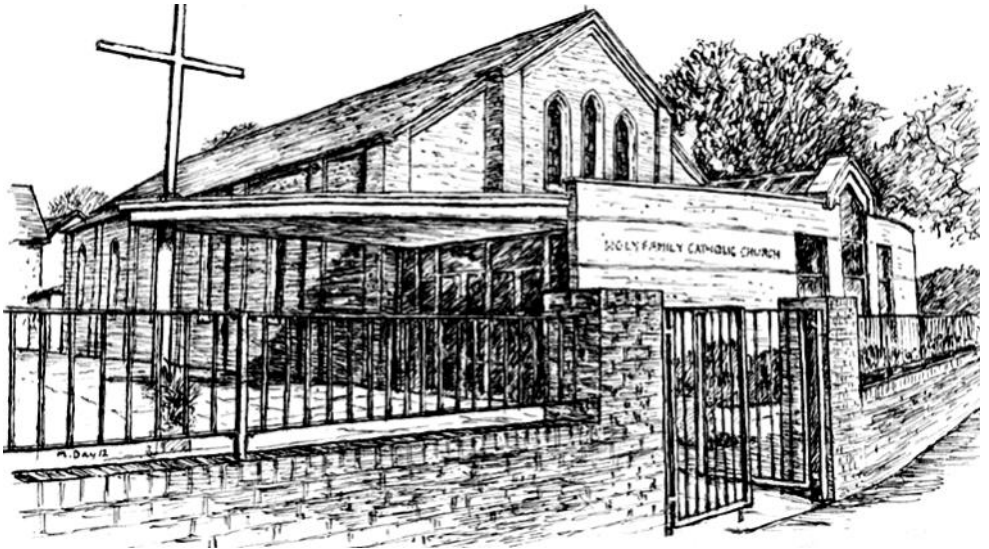


July/August 2021

Around Langley



Holy Family Catholic Church

A FREE magazine published by the
Langley Churches for the people of Langley

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Langley Carnival



We had hoped to hold Langley Carnival this year but with the road map being extended and the rise of the Delta variant we have decided to cancel it for the year.

Please put Saturday 9th July 2022 in your diaries as we hope to be back to some normality by then.

If you fancy joining us on the Carnival committee please contact me, Liz Barnett 01753 539024.

(The Canal Festival also has had to be cancelled this year.)

Solace in Summer

It is summer solstice today, as I write this. This has been a weird spring, and the beginning of summer seems to be vying with it in its unseasonality. Longest day it may be, but I can see that lights will have to be switched on hours before sunset time today. There has been no shortage of blooms this year, let us hope for a bumper harvest too.

Last month saw the 100th Anniversary of the partition of the island of Ireland. But the 'troubles' continued until in 1998 the Good Friday Agreement was signed and the violence almost died down dramatically. Let us hope that the

disturbances we saw recently as a result of the Brexit protocol will be a temporary blip and peaceful coexistence will resume soon.

Talking of hope, let us not forget the UN Conference on Climate Change about to take place in Glasgow. The Paris meeting, COP21, was a momentous event, where for the first time all the countries agreed to work together to limit global warming to well below 2 degrees and aim for 1.5 degrees. Under the Paris Agreement, each nation committed to setting out plans for reducing emissions and to come together again in five years. Covid-19 stretched this a bit and now we are approaching COP26, COP meaning 'Conference of the Parties' that signed the first UN Convention on Climate Change in 1994.

In Glasgow at COP26, countries will be coming forward with ambitious plans to keep alive the target of 1.5 degree limit for global warming by 2030. They will try to achieve this mainly by quickly phasing out coal, cutting deforestation, switching to electric vehicles and encouraging investment in renewable energy. If any of this brings us inconvenience, let us put that into context with the consequences of doing nothing, or too little.

I hope all our readers will have a wonderful summer.

. Anna Thomas-Betts



News from Around Langley



Langley Neighbourhood Forum

Please see their website, www.langleyforum.org/ for news and updates.

Langley Community Coffee Shop



After the Prime Minister announced on 14th June that there will be a delay in the lifting of Covid restrictions, it has been decided that the Langley Community Coffee Shop will not reopen until September. As usual it will be closed during the Summer holidays, so 7th September will be the next Tuesday we shall meet; at Holy Family Catholic Church, at the usual time of 10am.

The Rev. John Bernard

Slough in Bloom

After a year when we had to abandon the competition because of Covid 19, Slough in Bloom is back.

This year's competition launched in May, though without the usual photoshoot with the mayor but just in time for the beginning of spring and the

easing of Covid restrictions. As always, it is a competition to recognise the efforts of residents and businesses to brighten up Slough with floral displays, which can be seen and admired by all who live or work in or visit the town.

There are categories for residential front gardens and, for those with limited space, hanging baskets and window boxes. In 2019 the winners of both these categories came from residents of Langley. Public houses have their own category, as do other commercial premises and roundabouts; Langley pubs put on a great display each year.



In recent years categories have been added for allotment holders, including one for new plot holders.

The closing date for entries is 3rd July and judging will take place from 12th July. Entry forms have been sent to all previous entrants and will be available in libraries and all public buildings. If you

are interested in entering and would like a form, please contact me on 01753 595838 or email Sloughinbloom@gmail.com

Margaret Innis

If you Love Trees ... Read on

I enjoyed reading the article 'Churchyard Volunteering' by Josephine White in the June issue, and wish her well in her work. What a valuable youth programme the Duke of Edinburgh Award Scheme is!

On May 29th I came back to the churchyard with my family to deposit the ashes of my late wife Elizabeth. The sun shone, and I was pleased to see the churchyard looking well kept, the grass short and the trees free from ivy. It was not always so. When I began my time as Rector, the churchyard had been neglected and there was a lot of work to be done. I encouraged bereaved families to donate a tree, and it was a delight to see those trees which had been planted as six-foot saplings now standing as fine full grown specimens. Elizabeth and I donated, in memory of her mother, a 'flowering ash', also known as 'manna ash', and I could

see the last signs of its white flowers as we stood near it in May.

There are a number of unusual flowering trees at that far corner of the churchyard. I would be happy to supply their names and description to anyone interested! Josephine speaks of "an unusual and very old medlar tree". Actually, Josephine, I planted it in about 1990! It stands next to a quince tree. The two have white flowers at the same time, and then produce fruits which were popular in Victorian times but not so much today.



A Flowering Ash

In her piece Josephine also mentions the yew trees of which the most majestic stands by the side entrance to the Kedermister Chapel. No one can tell how old it is because it is hollow inside, but I have always thought that it is at least as old as the church. It is the second biggest yew in Berkshire. The biggest is at Ankerwick, near Wraysbury, on land

now owned by the National Trust, next to the ruins of Ankerwick Priory. It is my belief that it was under this yew tree that King John met the Barons for the sealing of Magna Carta.

Jeremy Hurst
(Rector of Langley Marish,
1935 – 2005)

Slough's Oldest building: St Laurence Church, Upton



The church of St Laurence stands in the parish and ward of Upton – but we are allowed to visit when it's open! It was mostly built in the 12th century. Our own St Mary church can claim similar age, but you have to look carefully to find the evidence. Upton was mentioned in the late 11th century Domesday Book, William the Conqueror's tax survey of his new kingdom; its woods supported 200 pigs.

The church is secluded in its attractive churchyard which borders the perplexing Red Cow roundabout. It is a classic 'Norman' design, with a nave, a square central tower and a chancel. All of this, as well as the much later south aisle, is a mix of brownstone, flint and chalk construction, with dressed limestone 'quoins', or corner blocks.

Norman architecture, more widely known in Europe as 'Romanesque', is readily identified by round (Roman) arches, thick walls and small windows. By 1200, a new architectural style, 'Gothic', was emerging, initially for grander constructions, such as Cathedrals and Abbeys. Characterised by pointed arches, it featured thinner, taller walls, and increasingly larger windows, and elaborate decoration inside and out. A simple, early Gothic window can be seen at St Laurence to the left of the doorway.

Left of the main gate to the churchyard is a huge yew tree trunk, which might well be as old as the church. The path to the entrance, which unusually is on the north side, is lined with much younger, neatly trimmed yew bushes. The round-arched doorway is decorated with typical chevron, or zigzag, carving.

Entering the nave, you see some pillars supporting the main roof, separating the nave and the south aisle, and a cylindrical Norman font. The chancel is a bit more elaborate, and its stone roof, or rather, 'vault', features diagonal ribs transferring its weight to the walls, which are supported outside by typical flat Norman buttresses. Traces of black, red and yellow paint can be seen on the ribs, relics of original decoration. Mediaeval church interiors were usually highly decorated, which in Norman buildings meant a lot of wall and ceiling painting, of patterns and/or suitably sacred pictures. In this country, among others, most such decoration, along with much stained glass and sculpture, was destroyed - literally defaced, or obliterated - by enthusiasts of the Protestant Reformation, who regarded such images as idolatry.

Looking around more closely, you will

find a medieval carved alabaster depiction of the Trinity, damaged, perhaps by the Protestant iconoclasts, and two small memorial brasses of the 16th century. One is of a knight and his two wives and ten children. There is also a monument to the astronomer Sir William Herschel, the first president of the Royal Astronomical Society, who was married and buried here.

The south aisle, is basically a mid-19th century extension, as wide as the nave. Superficially, it looks 12th century, using similar materials and a mock-Norman design. Its doorway is more elaborate than the north entrance. Strangely, the aisle contains a 13th century wooden arch, with typical early Gothic details. It must have come from elsewhere; where, and why?

The south aisle also contains some 19th century stained-glass windows. Can you spot the latest addition, one created in late 20th century, commemorating Herschel's discovery of Uranus? Near the window is a Heritage Area dedicated to Herschel, with a model of his large reflecting telescope used in the discovery of Uranus and satellites of other planets.

It is hard to imagine worship in such a typical parish church for most of its existence, particularly in the darker,



Stained Glass window showing Herschel with his telescope

colder seasons. The small windows, which might not be glazed, would admit little light, and had to be supplemented by some candles. No heating, of course, and no seating for the congregation, except perhaps some benches or stools at the sides, so that the weakest could 'go to the wall'. Until the Reformation, the liturgy would be in Latin, which perhaps even the priest, never mind the illiterate congregation, would not well understand. No hymns. There might be a sermon, perhaps by a passing friar; probably about sin and its consequences, to compound the worshippers' winter worries. Sin was big business in medieval Europe, particularly with the invention by the Papacy of Purgatory in the 12th century. Everyone sins

to some degree, as they were reminded in every act of worship, but for most, sins could be atoned, or purged, by a long but finite spell in Purgatory, the duration of which could be reduced by suitable donations to the church.

Just south of the churchyard stands Upton Court, easily seen from the Datchet Road. It is a large, half-timbered building of the 14-15th centuries, a handsome example of secular building of those times. Now a school, it is not open to the public. I once cadged a tour of its elaborate interior, complete with spiral

staircase and minstrel gallery, when it was home to the Slough Observer. It is alleged to be haunted by a distressed young woman, but a Ghost Club investigation in 2009 was inconclusive.

To visit St Laurence Church email Allan James on : info@saint-laurence.com

Michael Knight

'Hot Dry Rock' (HDR)

Geothermal Energy

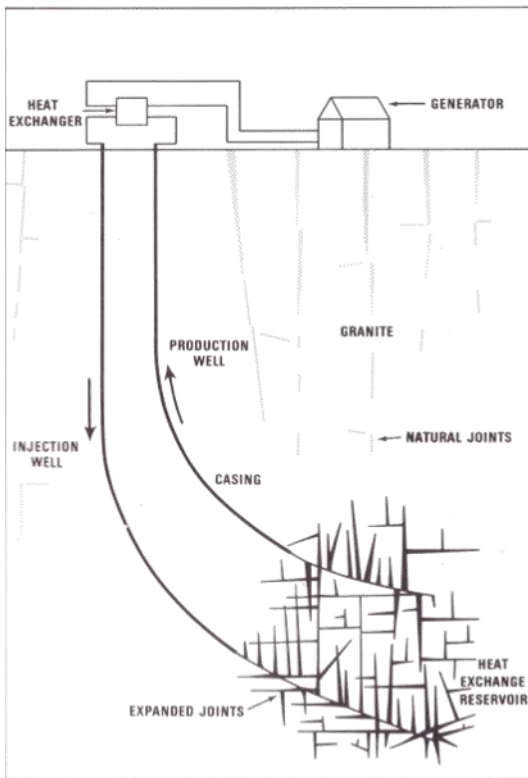
In the last issue of *Around Langley* I explained that certain areas of the earth are better suited for the exploitation of geothermal energy, for the simple reason that one finds higher temperatures close to the surface of the earth. Cornwall was identified then as the region in the UK with the highest temperature gradient in the near-surface.

The reason why the heatflow is enhanced in Cornwall is the several km thick granite, with its radioactive, heat-producing elements, that forms the peninsula. What is special about the Cornish granite is that its radioactivity is virtually constant throughout its thickness. In other granites of the UK, present in Northern Ireland, Scotland and the Lake District for example, the surface measurements of radioactivity roughly match those of Cornwall, but it decreases rapidly with depth, so the total heat generated due to the granite mass is small compared to that in SW England.

In order to exploit this heat energy, we need it to be brought to the surface, and the way that happens is through water. If the rocks are naturally water-bearing like some sedimentary formations, then if we sink a borehole, the higher pressure underground will allow hot water to gush out. But the water that comes out will be rich in minerals and will fur up pipes and other instruments if used directly. So a heat exchanger is used to extract heat, and the cooled down geothermal water is 'put back' into the ground through another borehole. The 'clean' water that has been heated up can now be used, mostly for space heating.

Granites, however, are 'dry' rocks and contain no groundwater. Therefore in order to get the heat out, we need to introduce water at depth, by drilling boreholes, through so-called 'injection wells'. Having 'poured down' water into the ground we have to ensure that it gets heated up and is then brought back up again by other boreholes, called 'production wells'. So each site of geothermal energy needs to have a 'twin borehole system, consisting of an injection well and a productions well.

At the start of the HDR project, it was totally unknown whether any hot water would be recoverable. It was known that granites have cracks and joints underground and the expectation was that the water coming out at depth from the injection borehole would percolate through the cracks and faults, get heated



joints by the injection of cold water.

That was the beginning of the HDR geothermal project. Our own experiment in Cornwall started around that time, in the 80s, and there was good collaboration between the engineers of the two projects.

Twin boreholes at five or six kilometres depth can produce 'superheated' water at 200°C and more, our modelling had showed. The hot water coming up this way also would have so much dissolved minerals in it that it needs to have a heat exchanger before it can be taken to drive turbines in an electrical power generator. But heating and lighting a small town using this technique is by no means beyond the realms of technical feasibility.

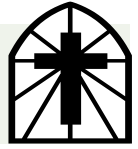
up and eventually find its way to the production borehole. To facilitate easier circulation of water at depth, explosives are set off to expand the cracks which would normally be pretty well closed with the pressure of the rocks above.

Los Alamos in America first pioneered the project, and to begin with, there was no return flow from the production well. This made the engineers set off more and bigger explosives, to no avail, because the result was to melt the rocks and seal up the cracks! With smaller amounts of explosives, they were in fact able to show that this was a viable project. There will also be cracking and expansion of the

This is the last of the three articles on geothermal energy as a Renewable Energy source, and the potential for geothermal energy in the UK. In summary we can say that if there is the political will and economic necessity to do so, we could indeed use the heat from the earth as a renewable energy source. In some areas, it can be used as low grade energy, applicable in farming, heating of dwellings and so forth, while in a few areas it would even be possible to fulfil the electricity and heating needs for whole towns.

Anna Thomas-Betts

Regular Weekly Service Times



Holy Family (Roman Catholic) (Trelawney Avenue)

For July and August we will be having Masses at 5pm on Saturdays and
9.30am and 11.30am on Sundays

The 9.30am Mass is live streamed on our YouTube Channel:
"HOLYFAMILYCHURCHLIVE"

Langley Free Church (Baptist) (Trelawney Avenue)

Services will continue to be live-streamed at 10.30am each Sunday
throughout July on our Youtube channel as well as Facebook page.

These can both be accessed from the church website
www.langleyfree.org.uk. If you would like to attend in person
please contact pastor@langleyfree.org.uk.

Currently there is no Sunday School ministry so if young children attend
they will have to stay with their parent/guardian. it is hoped that, if
lockdown restrictions allow, we will have our normal Sunday school
ministry, without social distancing, starting Sunday 25th July.

The Anglican churches of St Mary (St Mary's Road) , St Francis of Assisi (London Road) and Christ the Worker (Parlaunt Road)

In July and August:

- we have Holy Communion at 8am every Sunday at St Mary Church.
- on the first Sunday of the month Holy Communion will be Zoomed from
St Francis and on the third Sunday it will be streamed from St Mary.
- On the other Sundays, we have services at the three churches: 9.30am at
Christ the Worker and 11am at St Mary and St Francis.

Log in details are the same for all online services and are available on
www.facebook.com/ParishofLangley/

Was it the Bard or the Bible that said...?

Tudor times when Shakespeare was writing his plays was about the same period when the Bible was first published in English and became accessible to the common man. That is one reason why it is easy to confuse the origin of some of our sayings now. See if you can tell where these quotes come from.

1. *Bite the Dust*
2. *Set your Teeth on Edge*
3. *The Blind Leading the Blind*
4. *By the Skin of Your Teeth*
5. *Breathed his Last*
6. *Broken Heart*
7. *Can a Leopard Change his spots?*
8. *Wear Your Heart on Your Sleeve*
9. *Cast the First Stone*
10. *Out of the Jaws of Death*
11. *Heart of Hearts*
12. *Heart of Gold*

Answers

Shakespeare: 2, 5, 8, 10, 11, 12 The Bible: 1, 2, 3, 4, 6, 7, 9

1. *Bite the Dust:* Ps 72:9, "... his enemies shall lick the dust."

2. *Set your teeth on edge:* Jer.31:29 and Ezek.18:2, but also used by Shakespeare in Henry IV, Part I.

3. *The Blind leading the Blind:* Matt15:13-14, "...if the blind lead the blind, both shall fall into the ditch."

4. *By the Skin of your Teeth:* Job 19:20 "I have escaped with the skin of my teeth."

5. *Breathed his Last:* Henry VI part 3

(Continued on page 18)

The Prayer of Thanksgiving

St Alphonsus Liguori (1696-1787) founder of the Redemptorist Order made quite a bold statement about prayer when he wrote that those who pray are certainly saved and those who do not are certainly damned. This is another way of saying that prayer is essential to live the Christian life. Faith leads a Christian to pray and prayer nourishes the faith of the believer. Prayer is our lifeline with God.

The Holy Spirit guides us into how to pray and into what to pray for. Types of prayer vary from contemplation or meditation to vocal prayer, from spontaneous prayer to liturgical prayer. Even the desire to pray is already a prayer.

In the Bible and the liturgy we find different types of prayer, prayers of blessing and adoration to a hidden God, prayers of petition asking God to grant us our wishes, prayers of intercession for others who need help. There are then prayers of praise for who God is and for his universe, his

creation, which in the words of the medieval monk Hugh of St Victor, is "the book written by the finger of God."

Last but not least, are prayers of thanksgiving. If God had an in-out tray for each of these kinds of prayer I guess the highest pile would be that of the prayers of petition and the lowest pile, who knows, maybe thanksgiving? But all prayer is pleasing to God, formal or spontaneous. Jesus prayed all these kinds of prayers and taught us to do the same.

Delving into the mystery of prayer, since we are called to interact with a mysterious God, we are in for some surprises. I would like to highlight some aspects of this experience in the prayers of thanksgiving.

Firstly, a genuine prayer of thanksgiving is only possible if a person is humble. Gratitude is the fruit of humility. Humility in fact, is the foundation of all virtues.

Some people never bother to say thanks, others say thanks without really meaning it, many say it meaningfully in words or in their gestures.



When people asked St Teresa of Avila to teach them how to pray, she always suggested that they imagine seeing Jesus standing before them. She used to say: "Look at Him looking at you". That was easy enough. But then she would quickly add two adverbs that would prove to be a stumbling block to most people. She would say: "Look at him looking at you," "lovingly" and "humbly". 'Lovingly' often proved hard to accept because some people think Jesus loved them only if they are good. 'Humbly' almost always seemed to be impossible to accept! The reason is simple. Such people have not understood the Jesus of the New Testament who says of himself "... learn from me, for I am gentle and humble of heart." (Mt 11:29) and that "he humbled himself by becoming obedient to death, death on a cross" (Phil. 2:7). Unless we try to have the humility that Jesus had we will never be genuinely able to thank the Father in the way Jesus did throughout his life on earth.

Secondly, when we stand before God, and in however small a way begin to become aware of who God is—that is, the everlasting infinite being—and acknowledge that, without his will, I am literally nothing, then we can spontaneously exclaim with St Paul, "**Always** give thanks, for **everything** to God the Father, in the name of Our Lord Jesus Christ". (Eph. 5:30) We then begin to realize that all is gift. Moreover, God does not give us only what we need. He is lavish with His gifts beyond what we

can comprehend. Think of the whole universe which we are still struggling to explore, the microcosm and the macrocosm. It is here that the prayer of thanksgiving merges with the prayer of praise. Yes, Alleluja, a Hebrew expression meaning 'Praise the Lord' or 'Thanks be to God'

Thirdly, it is not only right and just that we thank God for all his gifts. There is something special about this gesture. It is the source of unspeakable joy which we had not bargained for when we gave thanks to God. To the Philippians St Paul writes: "Rejoice in the Lord always. ... Let your gentleness be evident to all". The Church teaches that the eucharist is the "sum and summit" of the Christian life and worship, eucharist being the Greek word for thanksgiving.

Alfred Agius

The Creeds (2) **In the Beginning**

Christianity is the only religion that has Creeds and Doctrines rigidly formulated, The other major religions have their scriptures of course, but there is no equivalent of doctrinal statements. Since Christianity was born when the Roman Empire was powerful politically, and Greek philosophy was a dominant influence throughout the Middle East, a definitive statement of the core beliefs was thought to be necessary by the early Fathers.

Nevertheless, in her book 'Making of the

Creeds', Frances Young explains that the Creeds themselves should not be treated as doctrinal 'Articles of Faith', but as 'confession' (which also means acknowledgement). Nor is it a summary of our Scriptures. It was part of the process of identifying oneself, especially if a convert seeking baptism, as a Christian. Once the candidate has acknowledged their belief in God the Father, his Son Jesus Christ and the Holy Spirit, they would be baptised, and find their identity in the Christian community.

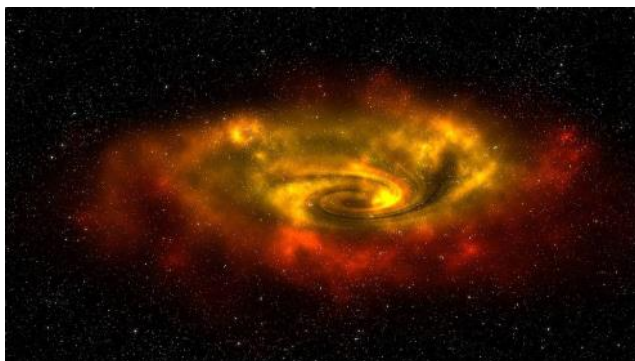
Both the Apostles' Creed (AC) and the Nicene Creed (NC) begin: 'I believe in (NC adds, *one*) God the Father' followed by (the) Almighty and Maker/Creator of Heaven and Earth. NC expresses it further as 'Maker... of all that is, seen and unseen'. Frances Young advises us to note that it is important to understand the historical context of the formulations and appreciate what has been left out in the Creeds. So here we acknowledge God, the Creator, but do not say how God created Heaven and Earth. A huge controversy in early Christianity was

whether God created (the Universe) out of nothing, or pre-existing material: not mentioned in the Creeds. The Genesis story of God creating the earth and its inhabitants in six days, for example, is again not mentioned in the Creeds (which is a great relief for me!).

Judaism, from which Christianity originally developed, had 'one God' as its core belief. However, they also had room to accept other supernatural beings like angels and demons, and Satan who, some believed, had dominion over the earth at that time. So the adoption of the idea of 'one God' was not as straightforward and obvious as we might think at first. Remember Ps. 95.3 for example: *For the Lord is a great God, and a great King above all gods*. The inclusion of that phrase, one God, as almost every other phrase, was hard won. Might it be the purpose of the phrase, 'all things visible, and invisible' on earth and heaven to assert God's sovereignty over such beings?

At a very basic level, I find that this is what underpins my life as a Christian. God is the Father of us all and the creator of everything we see and exist in. If everyone of us is a child of God, created equally in his image, then we are all brothers and sisters; and we should treat each other as that and the created world as sacred.

Anna Thomas-Betts




A spiral galaxy




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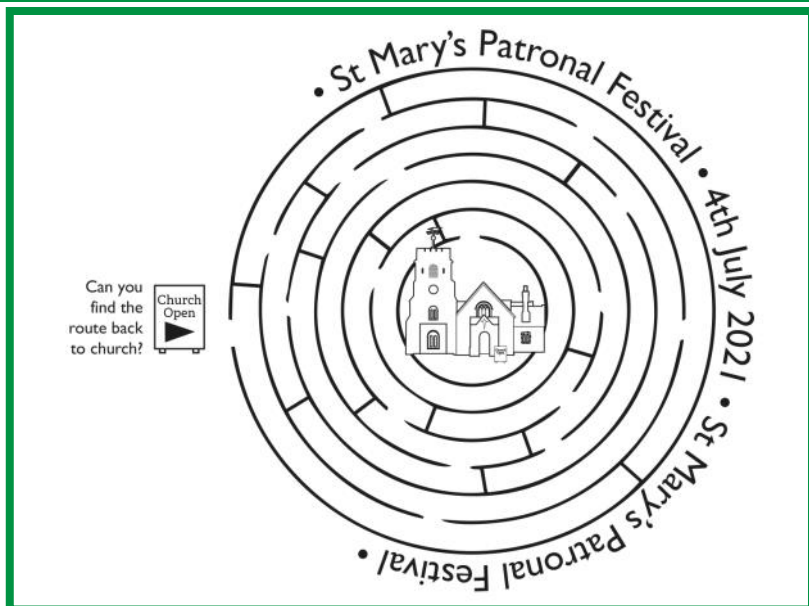
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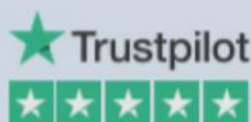
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Bard or the Bible (Continued from page 11)

6. ***Broken Heart*** (Ps 34:18, "The Lord is nigh unto them that are of a broken heart; and saveth such ...")
7. ***Can a Leopard Change his spots?*** (Jer3:23 "Can the Ethiopian change his skin, or the leopard his spots?")
8. ***Wear your heart on your sleeve*** Othello, in a line spoken by Iago
9. ***Cast the First Stone*** John 8:7, "Let him who is without sin among you be the first to throw a stone at her."
10. ***Out of the Jaws of Death***: Shakespeare, Twelfth Night
11. ***Heart of Hearts*** Hamlet, Act III ("Heart of Heart")
12. ***Heart of Gold*** Henry V

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www.langleymarish.com/stmary

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Hall Hire: Mrs Joy Raynor 01753 676011 joyraynor@aol.com

Licensed Lay Minister: Mr Bill Birmingham 01753 548646 billbirmingham@gmail.com

Christ the Worker Church

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Hall Lettings: Simona de Gregorio. tel. 07968 408813 ctw.langleym@gmail.com

Parish Administrator: Mrs Dalletta Reed 01753 541042 langleymarish@gmail.com

Holy Family Catholic Church

www.holyfamily.co.uk

Parish Priest: Canon Kevin O'Driscoll

Deacon: Rev. Graham Jones

Hall Hire: Mrs Maria Boland

All above contactable at 01753 543770 holyfamilylangley@yahoo.co.uk

Parish Worker: Mr Kieran McKeown 01753 543770 kieranmckeown50@yahoo.co.uk

Langley Free Church

www.langleyfreechurch.org.uk

Pastor Rev. John Bernard 01753 473219 pastor@langleyfree.org.uk

Hall Hire: 01753 540771 bookings@langleyfree.org.uk

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